

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1856.

THE GRANDEUR OF THE MISSIONARY WORK.

A MODERN writer, in speaking of the Missionary enterprise, quotes, with respect to it, the well-known definition, which Longinus applies to the Sublime, viz.: "That of which the conception is vast, the effect irresistible, and the remembrance scarcely, if ever, to be erased." And if we alter the qualifying expression, "scarcely if ever," into the positive assertion, "never," it is a definition strictly applicable to the cause in which we are engaged. There are things undoubtedly sublime in nature; and also in human lives, and in human acts upon which are stamped indelibly patriotic self-sacrifice and philanthropic self-devotion; but beyond all question, the work which contains within itself, in highest measure, all the elements of sublimity, which in the conception is beyond computation vast, in its effects absolutely irresistible, and the memory whereof shall last as long as saints and redeemed spirits shall encircle God's throne with praises, is the scheme for the moral regeneration of the world. And the melancholy thing is, that there are so many to extol, and that most justly, the persevering and most self-denying labours of a Howard, who laid down life in his endeavours to ameliorate the physical sufferings of his fellow-man, and yet can see nothing but a fruitless enthusiasm in the man who will hazard life in foreign

lands and insalubrious climes to save souls from death, nothing but a romantic and baseless ardour in those who, relying on God's promise, and crediting the efficiency of his appointed agency, will send forth such a man to labour for them in the work of Missions.

1. But look at the enterprise dispassionately, and it must be admitted, even by the prejudiced, that, *in the grandeur of its conception* we find one element of the sublime.

What is its object? Nothing less than the overthrow of every idol temple, and the banishment of every false belief; the bringing barbarous nations out from their horrid superstitions, rescuing them from the pollutions in which they are so deeply sunk, and imbuing them with that spiritual renewal, which, while it elevates them as to this present life, changes their everlasting destinies.

2. In *the irresistible effect* which this work shall have, we see another element of the sublime. The difficulties are never to be under estimated. They are, indeed, to human eye, insuperable. So also were the difficulties which stood in the way of the Resurrection; but the same power which was pledged to raise up Christ from the dead, has "set" the same Christ "to be a light of the Gentiles, that he should be for salvation unto the ends of the earth." (Acts 13, 47). And therefore, when we think of a "whole world lying in wickedness," and note the diversities of nations, and the unnumbered differences in modes of speech, and the depraved condition of the myriads of men, and the sordid interests by which they are bound to their iniquities; and when we note, on the other hand, the simplicity of the means to be employed, "the preaching of Jesus Christ and Him crucified," we are not on this account to suppose that the work is to fail of its success. Every instance we ourselves have seen of the individual soul "turned from darkness unto light, and from the power of Satan unto God," is a proof of the irresistible efficacy of the same Gospel in the Spirit's hand, to make "all the kingdoms of this world the kingdoms of our Lord and of his Christ."

3. And in *the remembrance of this which shall never be erased*, we see the third element of the true sublime. For, beyond all

doubt, as all who have true faith in the Holy Scriptures will gladly avow, one of the sources of deepest joy to redeemed souls in the presence of the Lamb, and that of which the memory can never die, will be the great work of a world's salvation. So that the song, of which they shall never tire, will have this chorus: "Thou wast slain, and hast *redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*; and hast made us unto our God kings and priests!"

Oh! for more faith in the true sayings of God.

Good Friday, 1856.

CHINA.

JOURNAL OF THE REV. C. KEITH.

THE following is a diary kept by the Rev. Mr. Keith during a recent journey in the interior, undertaken for the benefit of his health:—

Shanghai, Oct. 9, 1855.—A summer of unusual sickness left most of us in but feeble health at the beginning of the cool weather; and I determined to try the effect of a short excursion to the Hoo-Chow mountains. Our company consisted of Miss Jones, Miss Fay, Miss Conover, and the Bishop's two little boys, besides Mrs. Keith and myself. Mr. Burdon, of the Church Missionary Society, also went in company in his own boat, his intention being to separate from us at Hoo-Chow, and do some missionary work in the way of distributing books and preaching. The journey had been safely accomplished by several parties of gentlemen during the year past, both missionaries and merchants, and once by Mr. Nelson, with his family. The people had invariably been found respectful and kindly-disposed, and the Mandarins had made no opposition; so that we considered the undertaking quite safe. We left the anchorage outside the East Gate at 10 o'clock this morning, with a fair wind, and sailed up the *Wong-Poo*, as the river here is called, hoping to reach *Soong-Kiang*, the capital of this Foo (a district corresponding very nearly to one of our counties) before night. But various little delays occurred on the way, from matters connected with the adjustment of the boats for convenience of meals; and from a stop we were obliged to make to lay in some stores left behind in the multitude of things we were obliged to take; for on such trips, kitchen, servants, stoves, &c., &c., have all to be taken along, and are, as may easily be imagined, no small drawback to invalids, from the constant care they impose. We accordingly were obliged to stop for

the night at a little place ten miles short of our proposed stage, and about twenty-five from Shanghai.

Oct. 10th.—We got off early this morning, and passed Soong-Kiang at $7\frac{1}{2}$ A. M. About ten we reached a fork in the river, which here loses its name, and receives very little of the influence of the tides. Our course for the rest of the day was on a stream more like a wide canal than a river, and spanned at intervals by stone bridges of the most solid masonry and graceful construction; I doubt if there are finer ones in the world. The scenery through which we have passed to-day is still perfectly flat, like that around Shanghai, but has a richer look, from the extreme beauty of the clumps of trees which abound in every direction, and I saw one single tree which would have attracted attention anywhere for size and fine foliage. Before night we began to pass through the silk region, and the banks were lined with fields of mulberry trees, *Morus Multicaulis*, which reminded me of the Peach Orchards of New-Jersey. The trees are kept trimmed down, so that the picker can reach all the leaves. Towards night-fall we reached the large city of *Ka-Shen*, and were an hour in passing by the suburbs to the opposite side of the city. Great curiosity was shown by the crowds who lined the banks of the canal to gaze upon the foreign ladies and children, but there were no signs of displeasure, and not the least disposition to molest us. We anchored for the night just beyond the city, having come 75 miles from Shanghai.

Oct. 11th.—Got under way at daylight, and just after breakfast passed another large city, called *Kia-Hiung*, said to be three miles in diameter. We did not go close to it, and could not judge very well of the size; moreover, we had determined hereafter not to show ourselves when passing near or through the large towns, lest some disturbance might possibly occur. After leaving this place we were in the Imperial Canal, well called "Grand." In this part it is very broad, and the bridges, both over the stream itself and its numerous branches are finely built, and in excellent order. Boats for the most part sail, if the wind is favorable, if not, they are either towed by the boatmen or worked by a large scull at the stern, an instrument the Chinese generally use instead of side oars, which would be very inconvenient where the boats are numerous. They occasionally, however, use the paddle and oar, especially in the little express boats, which we met coming and going. These are as large as a very small canoe, but roofed over with mat, so that the owner can crawl in feet foremost and sleep, and are managed very skillfully by a paddle and an oar, the latter worked by the feet. Exactly how long we sailed upon the main trunk of the canal I cannot say, as there are several branches of equal size leading out from it to the large cities, and the boatmen call all by the same name. Indeed, the long line drawn upon our maps gives no adequate idea of the magnitude of this work; for all these branches are kept in as good order, and are accessible for large junks as the main trunk.

We saw every variety of craft, from junks as large as any I have ever seen, to the little express boats above described, both on the main trunk and on the branch which we followed round the lake to Hoo-Chow. This lake, called the *Ta-Woo*, or Great Lake, is the largest in China proper; and we began to see the mountainous islands in it this afternoon. Our stopping place for the night was a little village called *Tsing-Zak*, 115 miles from home.

Oct. 12th.—Early this morning had our first view of the Hoo-Chow mountains in the distance, and about noon we came to some smaller hills, which shut in the city from the level country through which we had passed. At three we were at Hoo-Chow, and about half-past five reached our destination at the foot of *Dau-Dzang-San*, a mountain inhabited by Buddist priests, and distant from home, by the route we took, about 150 miles. It was raining slightly, and too late at any rate to move up to the monastery, distant two miles, where we proposed to lodge during our stay.

Oct. 13th.—When we woke it was raining dismally, and we almost thought it would be out of the question to move up; but after breakfast we took heart, from a slight pause in the rain, and sent off our beds, and then the ladies went with Mr. Burdon to the temple to arrange things as they should arrive, while I staid behind to see everything started safely from the boat. After three hours of coming and going, our boatmen and servants, assisted by a few men who made their appearance from the adjacent houses, finished their task; and I started for the temple. A path paved with stone and carefully cut into steps where the steepness of the hill requires, leads, by a winding ascent, to the little valley in which the monastery is built. Near the landing is a small hamlet, mostly occupied by a few families in charge of the *Z-Dong*, or Ancestral Halls. The Chinese love to have these halls, and the burying places themselves, near hills; and especially those on which are temples, as was the case here. About half a mile from the temple the road passed through the first building connected with the temple establishment. This is simply a room with a high roof, and open arched doorways for the road. In the middle of the room is a stone platform, upon which is an idol. Just before reaching the principal temple is another of these vestibules, similar in its general arrangement, but more highly ornamented, and garnished with some additional idols. The main temple comes next, and contains a very large image of Budda, with the usual attendants grouped around him, and the walls are lined with a row of inferior divinities. Behind the large idol, and facing in the opposite direction, is an elaborate piece of work representing the Goddess of Mercy seated among clouds, with a host of inferior deities paying her homage. In this hall daily services are kept up morning and evening, and at other times in the day masses for the dead are celebrated, which are well paid for. Behind the temple is the resi-

dence of the priests, about thirty in number; and in the second story of this building I found the ladies busily at work partitioning off the two ends of a long room for bed-rooms, while the middle was left for our sitting-room. We were to take our meals in a lower room, for the priests objected to our eating meat in the presence of the idols, who shared with us the upper room. Down stairs accordingly we proceeded to dinner, and were, on this and every succeeding day of our visit, objects of great curiosity to quite a crowd who gathered round the door, and seemed to wonder more at the way in which foreigners ate than at anything else about them.

Sunday, 14th.—To-day we had our services quietly, morning and night, with mingled emotions of joy and sorrow; sorrow, that ours was the first and perhaps would be last Christian service offered there, and joy, that at any rate one inroad was made upon the kingdom of darkness, and an especial thankfulness that we had not been left to serve the vain idols around us. In the afternoon we walked up to the very top of the hill, on which stand a Pagoda and a very old tree, which rivals it in height; both are said to be 1,000 years old.

15th and 16th.—These days were spent in minutely exploring the temple, and wandering about the hill or mountain, for I hardly know which to call it. We found that the view from the temple, though limited, was very beautiful, one of its richest features being a bamboo grove, which is a beautiful object when near enough for the peculiar gracefulness of its foliage to be visible. From the Pagoda the view extends in every direction, embracing level plains on one side, mountains on the other, and the Great Lake just before you, with the city of Hoo-Chow still nearer, and as it were, just at your feet.

We found that a *Koong-Tuk*, or mass for the dead, was going on at the temple for the father of a little boy, who lived for the time in the temple. It was very sad to see this child bowing down several times a day before the huge idol, while the priests chanted their senseless hymns to the senseless images. Most of the performers in the service are entirely indifferent to what they are about, and we could see them playing tricks on each other, and in other ways making sport of the whole thing. Some few, however, preserved an appearance of devotion. A singular custom prevails here, which I have not heard of as practised elsewhere. Any members of the community who choose are shut up in cells for a period of three years. Their food is passed in three times a day through a little window, and they are supposed to spend most of their time in prayer and meditation. One of them, aged about sixty-five, attracted our particular interest, from his evident intelligence. His cell had a good many books in it, and I felt sure, from the way in which he took them, that he would read some Christian books I gave him, while I was exceedingly doubtful about the other priests, though all promised to read what I gave them.

These recluses at first sight seemed to be in earnest, at any rate; but the conviction of this was much disturbed when we found out that they were *paid* for this devotion by rich people who desired their prayers; and moreover, that there was a *back entrance* to the cells, by means of which they could have access to the whole temple whenever the coast was clear.

The weather during our stay was mostly cloudy or rainy, and it was perhaps for this reason that we had few visitors. We had to move down again in the rain on Wednesday, the 17th, in order to reach home by Sunday. We returned by the same route, and reached home at dinner-time on Saturday, being all of us better for the trip.

Such are the excursions open to Missionaries, for health, or for missionary work. To an invalid party like ours, there is so much of discomfort and care as to detract very much from their value, but they are better than no change at all. When made, as in Mr. Burdon's case, for missionary work—a boat full of books is taken, and the boat is stopped for a longer or shorter time at every large town to distribute books, and to talk with those who will come to the boat, and occasionally to preach to the crowds around.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. III.

JOURNAL OF L—

From August 25th to November 5th.

THE Missionary Bishop has forwarded some further memoranda, drawn up by one of the female assistants in the China Mission, passages of which we subjoin:—

"The station" of L— is in the boys' boarding-school, of which the Bishop is Superintendent. Mrs. K— and Miss C. the English teachers. The care of the pupils out of school, providing for their wants, and the supervision of the Chinese department of their education is with L— and if ever her work is *done* for the day, she is too weary to write about it; and if it is not done, has no leisure to write about it. Yet by taking a half hour every evening from her reading or Chinese studies, could easily give a record of the simple routine of her "daily proceedings."

Thus, to begin with to-day, *August 25th*. Rose at 5 o'clock. At 6½ o'clock rang the bell for boys to commence their usual morning studies in Chinese. Dismissed them at 7 o'clock. At 8½ o'clock the Bishop con-

ducted the morning prayers of the school, at which I am always present with the pupils. At 8½ o'clock went with them again to their Chinese books. At 9 o'clock the Bishop visited and examined the Second Department, while I recorded the progress each pupil had made since his last visit, two weeks before. In the afternoon I went to Miss J.'s to see the betrothal presents exchanged between Mr. Tong and his bride elect, who is one of Miss J.'s pupils. All the members of our mission were there, and quite a number of Chinese. As I had never been at a betrothal, I asked my Chinese teacher before I went, to whom I must pay my respects on entering the room? as I knew neither Mr. T. nor his betrothed would be present; he said, to the "mæ nium," (those who negotiated the match.) To the "mæ nium" thought I, as I hurried along, the latest of all the party—I wonder how I will know them! But as I entered Miss J.'s parlor, though it was somewhat crowded with guests, I was no longer at a loss to know who were the "mæ nium," for two Chinese teachers, dressed in soiled robes of mandarin satin, with caps on their heads, from which hung large tassels of red silk, were sitting on the sofa in an attitude of great dignity and importance, immediately rose upon my entrance, and bowed and smiled with an air that plainly said, *we* are the "mæ nium!" and *we* are the persons to be congratulated on this occasion. Accordingly I advanced, and "did my best" to bow reverently, and offer them my congratulations in Chinese upon so joyful an event; then hastened on to see Miss J., and greet other friends in English, and examine the bridal presents, which were quite pretty, and very tastefully arranged with flowers and Arbor Vitæ. I intended to pass the evening with Miss J. But before I had fully examined the presents, two of our school boys rushed into the room, pale and frightened, calling for the *Fee-Koo-Niang*, (my name in Chinese;) and the moment they saw me said, "*Mur-Zoong*" (a boy whom I had left in the dormitory slightly indisposed) "was crazy; that he was in my room crying and making a great noise!" In a few minutes "mæ nium," brides, bridal presents, and social intercourse were all forgotten, and I was at the bed-side of a poor, deranged boy with a brain fever. Dr. F—— was also soon by his side, and by the skilful application of active remedies, he is again conscious. When I asked him why he went in my room while I was absent, he looked very much frightened; said he thought he saw black tigers and spirits after him; that his mosquito-net was in flames, and that he ran to me for protection. But still there is a strange, wild brightness in his eyes, and nervous tremulousness in his voice that makes me fear he is very ill, and I shall not leave him to-night.

Aug. 28.—Weary with watching and the close air of a sick room; went with Mrs. K—— to visit one of her day schools. Saw lying on the road-side an old woman, apparently dying; stopped and spoke to her, but she made no reply, and seemed not to notice us; asked some women who

were standing near her, what was the matter? they replied with great indifference, that she was very ill and would soon die! As we could do nothing for her, passed on to the school-house, which we entered, and a respectable looking Chinese woman, who is the teacher, rose to receive us, and welcomed us with a pleasant smile.

A number of little girls were sitting around her on narrow benches, all busily engaged in study or sewing. Their eyes brightened as they looked at Mrs. K—, and there was evidently a movement among them, and an interchange of looks as they glanced from her face to mine, which said, "Now we are to be examined." Presently Mrs. K. called a class to read. And they read a chapter in St. Matthew's Gospel, in the colloquial dialect, with much ease and fluency, after which they were questioned upon it, and answered in a manner that did themselves and their teachers much credit. They then repeated the Creed, Commandments, and Lord's Prayer, and answered questions upon them with a degree of interest and intelligence that was very gratifying.

Aug. 31.—While in my study this morning a pale, quiet little boy, who has had chills and fever for some time, came to ask me if he might go home for a few days. There was such a look of home-sickness and entreaty in his face, as he waited my answer, I was half inclined to let him go, but told him to sit down upon a little cushion at my feet until I thought about it—and considered that he ought not to go, as he would neither have the medicine nor the care necessary to his recovery—but sent to consult Dr. F. who said, "By no means;" then told him I would like to gratify him by allowing him to go home, but the Doctor thought it was not best, therefore he could not go. He bent his head upon his hands for a few moments, brushed away a tear, then left the room without saying a word, and without the least look of displeasure, though the refusal of his request was evidently quite a trial to him, as he was not well enough to study and too weak to enjoy playing; gave him a few cash, and told him to ask some of the boys to "buy something" for him.

Sept. 6.—After the usual morning duties were over and the pupils at their English lessons, went to my Chinese studies, commenced the "*Shoo-King*," or "*Historical Classic*;" a book which Dr. Medhurst (who has translated it into English) says is far from being familiar and intelligible to the generality of Chinese teachers. Yet, as it is included in the course of studies pursued in our school, I am anxious to read it before the larger boys commence studying it, that I may better judge of their progress, and compare the explanations of their teachers with the translation of Dr. M., and also of M. de Guignes, who has made a translation in French, both of which the Bishop gave me from his library the other day, as he has decided the "*Shoo-King*" is the next book in order, which the pupils study in Chinese. The book commences with the Canon of "*Yaou*," which I finished to-day. *Yaou* is the name of an Emperor who is said to have begun his reign 2,356 B.C.,

and was a personage of such extraordinary virtue and accomplishments that his actions are considered worthy of being held up as "constant laws." The first chapter of the book therefore, as it contains some account of him, is called "The Canon of Yaou." Confucius said of him, "Heaven alone is great, and none but Yaou is able to imitate Heaven."

Sept. 10: Midnight.—Seven of the boys are ill—two dangerously—and I am watching with them and also with Mrs. F., who is very ill. But now the moans of the sick are hushed in the stillness of sleep, and the watcher for the night seems the only living thing that wakes. I have walked through the dormitories, and up and down the long verandah in front of the house; have looked upon the quiet waters of the harbour, though covered with foreign ships, rude, unsightly junks, and boats of almost every size—all seem still and motionless as in a picture—the pale moonbeams fall softly upon tall masts and tiny sails, giving to the whole scene an expression of beauty and repose one could hardly conceive of in the bustle and toil of midday. "Fee-Koo-Niang," I hear in a faint voice from the dormitory, and must to my watching.

Sept. 15.—Continued care and watching with the sick have quite unfitted me for the duties of the day; consequently some of them are left undone, while others that must be done have been performed by the Chinese. "Wang-seen-sang," the Chinese teacher of the second department, has taught the boys their Sunday-school lessons, and taken my place in the school and clothes-room, and Mr. Tong conducted the evening prayers, which I consider among the most pleasant of my duties.

To-day commences a festival, called by the Chinese the "Autumn Festival," which continues until the 16th of the Chinese month, during which time families visit and feast with each other, and friends interchange presents of "Yueh-ping, (moon-cakes;) oblations are made to the moon, and young people amuse themselves by "pursuing the moon," or, as it is sometimes called, "congratulating the moon." On the evening of the last day of the feast, every householder and boatman raises a lantern upon the tip of a high pole from the highest part of his house or vessel, on which is inscribed in Chinese characters, "Joyfully congratulate the middle of Autumn."

Have just received a present of some "moon-cakes," nicely put up in a little box, and covered with red paper. It was brought to me by one of the school-boys, whose face was beaming with pleasure as he said, "Sing-seen-sang" (one of our former teachers) sent it to me, begged me to eat one of the cakes directly, that they were very sweet, and the dearest that could be bought! This, however, was more than I could do, as they were very rich and fragrant with oil; but I opened the box and broke one of the cakes, which was round and white, about the size of a common biscuit, the inside consisting of sugar and walnuts, the outside a thick, white paste of oil and flour, on which were painted curious red figures and a Chinese character, which means, "to preserve one from evil influences."

Sept. 17.—After a few days indisposition, again able to attend the sick pupils, go into the Chinese school, and conduct the evening prayers. It was with a thankful heart I once more seated myself in the school-room, and waited with grateful pleasure as one after another, at the sound of the bell, hastened with willing feet and took his accustomed seat in the place appointed for prayer and instruction. Read and explained to them the second chapter of “Proverbs,” and tried to impress upon them the importance of being diligent in the pursuit of knowledge, and of improving their present opportunities of being good and wise. But most of all, to fear God and depart from evil. May the Holy Spirit open their hearts to receive instruction, to repent of their sins, and believe in Jesus, that they may have “eternal life.”

Sept. 18.—This is the season of the Cotton harvest, which is very abundant this year. Multitudes of men, women, and children are in the fields picking the cotton from the pod and putting it in their aprons, or in baskets which are suspended in front of them by a string passing over their necks and fastened to each handle of the baskets. Large platforms of boards are seen in front, or in the court of almost every house, and the women are busily engaged in spreading the cotton to dry. After it is dried it is put in large sacks, one of which is tied to each end of a long pole, which the men put across their shoulders, and thus carry it to the various market-places for sale. Met quite a number of men thus engaged. They are anxious to sell the cotton as soon as possible after it is gathered, because it weighs much heavier than when thoroughly dried; and sometimes, when selling a large quantity or to persons not accustomed to “their ways,” they put several pounds of water into each sack; this I have learned to my cost, in buying cotton for the school. The first time it fell short in weight—I thought it accidental. The next time I sent for the man of whom I had bought 100 pounds, which fell short several pounds, (when weighed a few days after, to give to the man who cards it,) and told him he had cheated me twice; that if he did not make up the full weight, and afterwards bring me the driest cotton, I should buy no more from him. He smiled, said in Chinese I was “very smart to find him out; that after this he would always bring me dry cotton!” Though whether he does or not, I never accept the weight until the men whose business it is to card it receive it; for which, as they are paid by the pound, they could have no reason for making it under weight.

Sept. 21.—It is so rare to find a Chinese woman who can read, and who will engage in any useful employment, that the habits of Missionary ladies in this respect are a kind of *standing wonder* to them; sometimes of admiration, yet oftener of pity and contempt. Several of my Chinese teachers, when I have left my studies to attend to some necessary work, or to wait upon the sick, have asked, in a tone of great surprise, “Why I, who could read Chinese, would use my hands to work?” saying the Chinese had no

such custom. Occasionally, however, even the teachers condescend to approve, as one said to me some time since, he wished that Chinese women were intelligent and useful, like the American. And my Mandarin teacher asked me the other day why I did not teach girls in place of boys, then I could teach them to read books, and they would also learn to work and make themselves useful, like foreign ladies.

Thus we may hope our schools are gradually gaining an influence among the people which, with the preaching of the Gospel, may, under the blessing of God, accomplish the great purpose for which we labour.

Sept. 22.—Attended to the ordinary duties of the day. Read the new Catechism on the Ten Commandments in the Shanghai Colloquial, a little volume of 31 pages, which is just from the press, having been revised and corrected by the Bishop. There is no time in which I so truly feel the Gospel is preached to the poor as when I read a book of religious instruction, prepared by Missionaries in a language which the poor can understand. I could not but make this reflection to-day, when in the Chinese school the Bishop came in, as is his custom, to hear the pupils review their lessons. The first exercise was recitations from the Classics, "Lun Yu" and "Mucius," each boy reciting separately, page after page, with great accuracy, but with a countenance as dull and unmeaning as if the sounds conveyed not the least idea to his mind; and probably they did not; for, as it has been said, "The written language of China bears about the same resemblance to the spoken, as does the Latin language to the French and Italian." After the recitations were over, the Bishop called all the pupils to read in a class. They read to him the 37th chapter of Genesis, which they had studied during the week, in their own colloquial, and a looker-on, who saw their faces brighten and their eyes light up with intelligence and interest, and listened to their ready answers as the Bishop questioned them upon the story of Joseph, could hardly believe they were the same set of boys who so mechanically, and in a dull, sing-song tone, had just repeated the words of their "time-honored Classics." It is in scenes sometimes like this, and sometimes by the bed-side of the dying, that the Missionary feels the great importance of the study of the Colloquial dialect, and the giving to the people the Holy Scriptures, and other books of religious instruction, in their own tongue. And though in a boys' boarding-school, where a knowledge of Chinese literature is necessary, (as we hope some of the pupils may be called to preach the Gospel,) neither the acquisition nor the teaching of it can be considered *the work of Missionaries*, nor *the preaching of the Gospel to the poor*.

Sunday, Sept. 23.—To-day we had the pleasure of hearing the Bishop preach and read the prayers. He preached in his usual animated and earnest manner, from the 18th chapter of St. Matthew, on the miracle of Christ's feeding the five thousand. Dull and apathetic as the Chinese generally are, when not excited, I have never seen a people more alive to

eloquence, and an earnest exhibition of truth. Even the youngest of our pupils, as well as the elder and their teachers, will fasten their eyes on the Bishop, and listen to him with the most intense interest. And not unfrequently have I seen a poor beggar man or woman struggle into the Chapel with a vacant look, and stand thus in the aisle, until attracted by his voice; they would stop and look at him with open mouth and eyes, almost without breathing, until he ceased preaching. No doubt one cause of their interest is the hearing of truth new to them, in their own language; though here, as at home, much depends upon the power of the speaker to awaken and continue an interest in the great subjects on which he speaks. Oh! how earnestly should we pray for our ministers, and how earnestly would we ask the prayers of our friends at home in their behalf, that God may give to them his Holy Spirit, that their preaching may be to those who hear, the wisdom of God, and the power of God unto salvation.

At 10 o'clock went into the Chinese school, heard lesson in the Catechism and St. Matthew's Gospel in the "King See." Dismissed at 11½ o'clock. At 3 o'clock heard my class in English say their lessons. At 4 o'clock heard all the boys say the Catechism in English, and closed their exercises for the day with prayer. At 7½ o'clock went to our usual Sunday evening service at the Bishop's, which I have been prevented from attending, either by the illness of others or myself, for the last four weeks. To-day our dear Bishop seems to have realized the fulfilment of the promise that "they who wait upon the Lord shall renew their strength." After the morning service in the Chapel, he went to the church in the city, catechised the schools, and visited several sick persons. After his return, went a little way in the country to visit a sick man named "Kung-Hwæ," (in whom we all feel a good deal of interest,) and exhorted him in a very solemn and earnest manner to believe in Jesus, and to improve this opportunity of sickness and suffering to save his soul—and with many other like words commended him to the Saviour of sinners. At 7½ o'clock he conducted the evening service, reading the prayers and lessons, and addressed those present from the 3d chapter of 1 Peter, 10th, 11th, and 12th verses. After the service he visited one of his own servants, and gave him medicine; then, as I wished his advice in regard to a woman who was reported to be very ill of a contagious fever, and lying in one of the school buildings, he went with me to see her. We found her lying in bed, though she started up as we entered, her eyes wild and staring with excitement and fever, fearing, too, that the Bishop had come to order her away. But he spoke very kindly to her, told her she could remain until she was better, and able to go away. She seemed much comforted, and then began to talk of her husband, the sick man whom we had visited in the afternoon.

Sept. 25.—Retired at 12 o'clock last night, and rose at 4 this morning. Have spent the whole day and evening (with the exception of teaching

two hours) in visiting and waiting upon the sick. Have been to see "Kung Kwa" (who lives but a short distance from us) three times. He is much weaker than when I saw him on Sunday, and I fear will soon be beyond the reach of all human aid or sympathy. But it is gratifying to feel that he dies trusting in Jesus. The first time I saw him this morning I thought there was still some hope of his life, and told him he seemed better. Yes, he said, but was sure he could not live; said that he trusted in Jesus to forgive his sins and save his soul; spoke of the Bishop's visit to him on Sunday; commended his adopted son, who is one of our pupils, to my care, begged I would be as kind to him as I had always been, and continue to call him to listen to the Bishop's words, and believe in Jesus, (referring to my sometimes calling him to go with me to the Saturday-evening prayers, in Chinese, in the Bishop's study.) Then named the spot where he wished to be buried. I feared he would exhaust himself by talking so much; and as I was much affected by what he said, told him he could speak of this some other time. He closed his eyes, and said in the deep, solemn tone of a dying man, "*To-day I am here, to-morrow my soul will be with Jesus.*" I hastened home to tell Dr. F., who was too ill to go out, but ordered some medicine, which I returned to give him in about an hour. But he was so much changed I feared there was little hope of his life. Yet I sat by him some time, administering the medicine, but he spoke no more, except to murmur a faint "thank you," as he took it. When I left I asked him if he would like me to send his son from school to sit by him? He said "haw," good; and on my return I told him to go, and take St. Matthew's Gospel in the Colloquial, and read to his father about Jesus.

Have just returned from my third visit to him, and called to see his wife, who seems a little better, and quite overwhelmed me with thanks for my attention to herself and her poor dying husband. I hope she may be able to go to him to-morrow.

Sept. 26.—Passed the day as yesterday, waiting upon the sick. And oh! how sadly does evening dawn upon me. Though like the Psalmist I can say, "I will sing of mercy and judgment;" of mercy, because two persons who have been the objects of my care and watching are much better. But one of our pupils is still very ill; and I have just heard "Kung Kwa" "*is no more.*" I trust, as he said yesterday, his soul is with Jesus. My heart is too sad to write. The death of "Kung Kwa" is truly a loss to me; he was one of the most faithful, honest, and obliging Chinese I have ever met with. Faithful in the discharge of his duties; obliging and honest to a degree that has made me quite dependent upon him in the expenditure of money for the school. During all the time of the war he was particularly obliging and pains-taking, even at the risk of his life. When it was dangerous to go in the city to make purchases, "Kung Kwa" was always ready to go to any neighboring city or village. However

large or small the amount, of whatever kind or sort was the article I wished, he never once failed to purchase and bring it to me, and in a manner so kind and prompt, one would suppose he was the person who was receiving the favour, and not myself.

Sept. 27.—Have spent almost the whole day at the bed-side of our little pupil, who is still very ill. The Bishop visited him and talked with him about dying, though he seemed too ill to realize much of what he said; yet, when he asked him if he wished him to pray for him, he said "he wished it;" and the Bishop offered a fervent prayer that God would restore him to health, if according to his will, or that his soul might be prepared for heaven, "if his sickness is unto death." Poor little thing! I feel very anxious for his recovery, though he has neither father nor mother, nor any relatives, that we know of.

Sept. 28: Midnight.—Still watching by the bed-side of the sick, and have hardly found time for any other duties to-day, except two hours teaching. Even while at the evening prayers, one of the larger pupils took my place by the side of our sick pupil, "Tung-Fong," who seems a little better to-day than yesterday, though his life is very uncertain. "Wong-Chai" visited him this morning—told him he thought he would not live—asked him if he "believed in Jesus, and in such a place as heaven, where Jesus is?" He replied in a voice scarcely articulate, that he believed. I feared, however, that his mind was so enfeebled by pain that he hardly appreciated what was said; but when "Chai" continued to speak to him, asked him if he knew he was a sinner? he answered in such a sad, earnest tone, "Nyoo hiaw tuk ko," "I know it," I could not but hope his young heart was moved by the Holy Spirit to see his sins, and believe in the Lord Jesus Christ. Then he asked if he wished him to pray to Jesus to forgive his sins and save his soul, he answered as he did the Bishop yesterday. One of the boys was standing by his bed, and we all kneeled, while Chai offered a fervent prayer in behalf of the poor little sufferer, which I trust our Heavenly Father heard and will answer.

Sept. 29.—The Bishop visited the First Department (in Chinese) of the school, and heard recitations in "Meucius," "She King," and "Shoo King," reading in the "Lun Yu," translating the text and commentary into the Colloquial. After the Bishop left, I heard the class read the 28th chapter of Genesis in "Kung See," of which they gave a verbal translation in the Colloquial; then dismissed school for the morning, or rather for the day, with the exception of one hour's study, from 2 to 3 o'clock in the afternoon, of their lessons in English for Sunday-school recitation.

October 1.—Another day passed by the bed-side of my poor little child, who still lives, and much to my surprise and joy knew me this morning, and called me by name. The physician thinks it possible he may recover, though he suffers severe paroxysms of pain, and is occasionally deranged, and calls most mournfully for his mama and then for "Fee-Koo-Niang"

to sit by him and give him tea, and seems unwilling that I should leave him for a moment. It is a great comfort to me that he again recognizes me, and that I can in any degree alleviate his sufferings.

Oct. 2 and 3.—My poor child is still alive, but no better; and I have no hope of his life, though he is still conscious, and for the first time during his illness has asked me to leave him; calling my name in his low, mournful voice, and saying in Chinese, “I wish you to go sleep” Poor little thing! he seems very considerate and grateful for all my care. I have just left him, but not to sleep.

Oct. 4.—My little orphan boy is no more! He died last night about 8 o’clock, and I have just seen all that remains of him placed in his coffin this evening.

Oct. 5.—This morning at 9 o’clock was the funeral of our deceased pupil, “Tung-Fong.” His body was carried into the Chapel, where both the schools and others were assembled. The funeral services were conducted by Rev. Mr. Nelson. I was unable to attend, as my strength is so prostrated by watching, and care, and sorrow. I have not been out of my room to-day, except to conduct the evening prayers, at which the boys were unusually attentive and serious. And when I spoke to them of the death of their fellow-pupil, of another of their number who died in August, of the uncertainty of life, and of the sickness which prevails throughout the country, they seemed much affected. And I trust the Holy Spirit may sanctify this death to us all, by making us more faithful and earnest in our work, and more diligent in making our calling and election sure.

November 3.—From Oct. 5 to this date, my “daily proceedings” have been essentially the same as during the preceding months. With the exception of a few days’ excursion into the country for my health, my time has been fully occupied in the ordinary duties of the school, and in taking care of the sick.

The Bishop visited and examined the Second Department in Chinese this morning, and expressed himself highly pleased with the progress of the pupils.

L— considers the school in quite a prosperous condition; is very happy in her work, and thinks the Chinese boys as affectionate and grateful, as studious and obedient, as would be any school of boys of the same class in a Christian land.

EPISCOPAL MISSION,

SHANGHAI, Nov. 5, 1855.

AFRICA.

JOURNAL OF THE REV. C. C. HOFFMAN, FOR AUGUST, 1855.

Rocktown.

Rocktown having become vacant by the departure of Rev. Mr. Wright and wife to America, it was decided soon after my arrival at Cavalla that I should settle at Rocktown, and have under my care also the station at Fishtown, six miles distant. I arrived at Rocktown with my wife and child on the 18th of July; the people gave me a kind welcome, and seemed rejoiced that a white missionary was again to reside among them, —and I at once entered upon my duties. On my first Sunday the Church was crowded with natives, including most of the head men from the four neighbouring towns. They listened with attention, and seemed impressed by the truths of God's word. In the afternoon, at Sunday-school, we had 17 adults and 13 children, besides the Mission Scholars. Preached at night. My plan for preaching at the various native towns is to visit Fishtown on Tuesday, where, after meeting for service the Christians of the station with the scholars, to preach in one of the native towns. Wednesday afternoon to preach at two of the towns near our mission premises; Thursday, lecture to the Christians of the station; Friday, preach to the natives at Middletown, two miles off. Sunday morning at seven o'clock, to meet the scholars and adults of the station in the Church for instruction, from Collect, Epistle and Gospel of the day. From half-past nine o'clock to half-past ten o'clock the scholars meet at the school-house to sing chants and hymns; half-past ten to half-past eleven, service for the natives in the Church; at half-past two o'clock Sunday school till half-past four, P. M.; service at night at six.

Remarkable is the interest which the people now evince in the subject of religion. I never visit their towns without feeling thankful that God has called me to preach to them the blessed Gospel. Their serious attention and conversation show a degree of interest never known before.

Our native Christian youth seem animated with earnest desires to impart truth to their people. One wrote me a few days since: "Please give me some work to do for God." Another this night writes me: "I wish very much that I may go to my country to teach our native boys. I have thought of this long. Now, I think God has called me to this work. They have nobody to teach them. If I go to my country, I think I may do much for them: not by my power, but by the power of God."

On a recent visit to Middletown, as I was closing my discourse to the natives, two of our Christian youth from Fishtown arrived at the place: they had come of their own accord to endeavour to induce the people to observe the Sabbath. My assistant Bedell remained with them to ad-

vocate the cause, and although no law was passed, yet the Sabbath, by general consent, was thenceforth to be observed, and from that time service has been held there on the Sabbath, one or two of our Christian youth going on that day to instruct the people.

More pleasing still is the interest at Fishtown, from the fact that a native teacher is the instrument of the awakening. He daily meets the people for instruction. A law has been passed that the Sabbath is to be observed. No one even goes to fish on that day. Beneath the spreading branches of a grove of trees, the people assemble, morning and afternoon. The Service is read and instruction given by a native Christian youth. The account he gives of the meeting in which the matter of the Sabbath was considered is interesting. He says:—"On the day appointed for [the consideration of] this law, with T. L. Chandler and others, we proceeded to the large town; and having called all the people by the sound of the town drum, I arose and said to them: 'Hear ye, my people! God requires you to keep the Sabbath holy. He will bless those nations who will obey His commands. You have long neglected His warnings by the Missionaries; now, it is high time to wake up from your sleep,' " &c.

Then the Governor addressed them:—"Ye, my people, the Sabbath must be kept by all of you. Men, women, and children! from henceforth no one is permitted to go out fishing, to go to his farm, to go stranger, [i. e., visit other towns], or to do any other business on the Sabbath." *Then all gave their consent.* At the conclusion of the afternoon service, one of the head men, the judge or lawyer of the town—one of the most influential persons—thus addressed the people: "People! see how pleasant it is to keep the Sabbath! Our Governor is an old man; he wishes us to keep the Sabbath truly, as long as we can get a person to preach to us. See how some of the Greboes have given up their greegrees and keep the Sabbath, [referring to the converts at Cavalla]; shall we not do the same?" And he turned to the Christian youth, and said: "You have heard how I have addressed the people. Now, *you* are our example. If you get weak concerning this matter, we also will get weak; but if you will encourage us, we will also be very happy and willing to hear your preaching. It is a law that the Sabbath must be kept. These are our Governor's words. You are constantly talking to us of this matter, which we will do." So the meeting closed. "May the Lord help our people to do His will!"

Almost every week brings some pleasing account of the people forsaking their idols and turning to the Lord. For instance, I received the following:—"The people attended Church yesterday, as usual. With much surprise, this morning, a man who was at my house on Sunday, (with whom I held a conversation on the subject of our country doctors and their superstitions vanities of greegrees), came with his greegrees in his hands, and said, 'Boyd, you may do with them what you please. Nine in number. I have no others but these. I am very sorry, indeed, that I

have spent my money for that which is nothing." Under date of August 13, we have the following :—"The people have again thrown down one of the devil-doctors in the sea, this morning, and charged him not to make any more gregrees : but [he] has the liberty of getting medicines from the bush, to cure people with. Oh! it is so pleasing to hear of nothing but casting away their gregrees talked of. Old and young, and even doctors themselves, are now thinking it time to give up these idols."

Under date of the 5th August, we have the following :—"Sunday.—Our service this morning consisted of two hundred persons—men, women, and children ; all were very attentive. * * * One of the congregation, on Sunday, called upon me to come for his gregrees. On entering his house, he said, 'Here are my gregrees. I have felt the vanity of them. I will have nothing more to do with them. I will live for God.'

The people are anxious to have a house erected, in which, when the weather is unpleasant, they can meet, and a place for the same is now under consideration. It will be built by themselves, with thatched roof, with the sides and ends of narrow boards tied together by rattans. The expense of the building, which will not probably exceed fifty dollars, will mainly be borne by the Mission.

Sunday, Aug. 5th.—Administered the Holy Communion for the first time here. The native communicants from Fishtown were present—in all we were sixteen, eleven of whom were natives.

Aug. 10th.—The Bishop and Mrs. Payne arrived here this afternoon, to attend our Convocation ; the Rev. Mr. Scott, and Rev. G. W. Gibson, came on the morning of the 11th, (Saturday.) One of the native ministers, Rev. C. F. Jones, with most of the native teachers, were also present. It was a delightful and refreshing season to us all. The spirit of God seemed truly in our midst to bless us. (A particular account of this meeting is given in the August number of the *Cavalla Messenger*.)

Sunday, 12th.—Baptized Alexander De Witt, of Fishtown, a native youth of about fifteen years of age; and Elizabeth Savage, the wife of Thomas Savage, a native Christian, who lives in our village.

Monday, 13th.—No sooner had our guests departed, than Mrs. Hoffman was taken sick ; on her recovery our babe was taken, and both seemed to have a regular attack of acclimating fever. Both were very seriously ill, but God has graciously spared them, and they have now, in a good degree, regained their health, though still weak. We were thankful to have Doctor Fletcher, the colonial physician, near us, (at Cape Palmas,) and were able to consult him ; he made us two visits, and his treatment was judicious and successful.

Aug. 31st.—We had a most interesting meeting this evening, of all our native communicants. The Sunday following, the Lord's supper was to be administered ; and I invited the communicants to the Mission house

for religious worship, and to partake together of an evening meal. Having assembled, we sang a hymn; I told them something of the ancient *Ayany*, and we knelt in prayer. I read a chapter in the Bible, and exhorted to love, and faith, and good works; read also a letter giving an account of the interest in religion among another part of the tribe; a native Christian offered a prayer, and we sang a hymn, rising at the doxology. Our table having been previously arranged in the room, a few plain dishes were brought in, of which we sat down and partook, as being the blessing of our God. Our cheerful meal finished, all parted in peace and good will. These meetings are monthly. At the Bishop's station they have been held for two years, with good results. They tend to unite the native Christians and us altogether, and promote peace and love. If natives eat together, it is proof that there is peace between them.

For the last two months I have enjoyed uninterrupted health, and been enabled, with one or two exceptions, to keep all my appointments. This is indeed a special blessing in this land of sickness and death.

THE BEAUTY AND BLESSEDNESS OF FEMALE INFLUENCE.

THE number of religious publications issued from the press, during the last five years, has been very large, and among them many are of great value, and destined to have a permanent interest. On none of them do we set so high an estimate as on *The Memoir of Miss Susan Ailibone*, of Philadelphia prepared by Bishop Lee of Delaware. Never have we met with a more beautiful delineation of female loveliness than is here presented, and we cannot but indulge the belief that the volume in which it is exhibited, will prove to be a rich treasure to the Church of Christ. It is not within our province to review it, restricted as our pages are to matter of a strictly Missionary character, yet we venture to commend it to our readers, especially to those of the gentler sex, fully satisfied that we are offering a suggestion, for which those who think it worth the heeding, will warmly thank us. We advert to it at present, for the purpose of printing portions of some letters addressed by her to her cousin, our late lamented Missionary, the Rev. Robert Smith, who died recently at one of our stations in Western Africa. Her letters to him bear the marks

of the same grace, and refinement, and intellectual vigour, as well as fervent love for Christ, which characterize her other correspondence; and we have reason to know that he always considered himself as deeply indebted to her for her most affectionate and faithful counsels.

Her biographer, who, through the Master's grace, has a spirit singularly in harmony with that which his pen has here developed, introduces this portion of her correspondence with the following remarks:—

"The Foreign Missionary cause had no warmer friend than Miss Allibone. Her unwearyed and energetic efforts for the spiritual welfare of those immediately around her, never so absorbed her love and zeal, as to leave her unmindful that multitudes of those for whom Christ shed his blood were enveloped in the thickest midnight of error and sin. To her enlarged charity "the field was the world." To her faith, the final triumph of the Gospel was indubitable. "I love to meet any one," she said, "who heartily approves of Foreign Missions." A friend remarks: "How ardent was her missionary spirit! How her heart yearned with pity on the heathen world, and with what exulting joy did she look forward to the time when they shall remember themselves and turn to the Lord! From her bed of sickness, as from an eminence, she saw things in their true proportions. She viewed the Missionary's trials, discouragements, separation from friends, sacrifice of health and life, in the light of the glory that should follow. She viewed the perishing state of the heathen as he viewed it, who "So loved the world that He gave His only begotten Son." And she deemed it an exceeding favour to be allowed any part in bringing them to a "knowledge of their God and Saviour." The two letters following, were addressed to her cousin, Robert Smith, then a student in the Theological Seminary, at Alexandria, while he was meditating the deeply interesting point of his personal self-devotion to Foreign Missions. His confidential friend and adviser replies with undisguised pleasure at the suggestion, and dwells upon the exceeding privilege and happiness of the work. But the spirit which her letters breathe is nothing akin to unreflecting impulse or romantic enthusiasm. Her coun-

sels are sober and enlightened, while her soul glows with divinely-enkindled ardour. She urges her young relative to count the cost, and satisfy himself that the call was from God. Mr. Smith was soon led to the decided conviction that it was his duty to carry the Gospel message to benighted Africa. With a heart full of love for souls perishing through lack of knowledge, he threw himself into the work. But the Master whom he served accepted the desire of his heart, instead of a protracted life of labor and self-denial. After a few week's sojourn in Western Africa, and giving indications of the true spirit of an Evangelist, he was taken to that bright world whither his faithful spiritual counsellor had, but a few months before, preceded him. Although he fell in the prime of life, full of promise and energy, yet can it be supposed that either of the two sainted friends now regret the determination, or would wish the step recalled? Words of thankfulness and confidence were on his dying lip. His term of service, though brief, was long enough to glorify his Redeemer, and leave an example of heroic devotedness to the great and blessed cause of evangelizing the heathen. "None of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God." While these sheets were passing under the author's eye, the intelligence was received of the unexpected removal of him to whom these letters were directed, and we may be pardoned for turning aside for a moment to drop the tear of sympathy and utter the thanksgiving of faith over his early grave."

"January 4th, 1851. ,

"There is much in my heart, upon the subject of Missions, which I have never expressed to you, my dear cousin. Your recent letters have touched a chord whose vibrations would have reached you long ere this, if I could have gratified my earnest desire. I trust I have not a friend whom I would not encourage to say among the heathen, 'The Lord reigneth,' if I were assured he would go at His bidding and in His strength. I am glad when I learn that a missionary spirit has inspired

any heart, and am rejoiced that my beloved cousin, and some of his fellow-students, are inquiring whether it may not be their privilege to be the first to proclaim to some of their fellow-sinners that Jesus has died for them. They need the Gospel so much that it should not be withheld, and it is a selfish policy which would chill the ardor of those who are willing to tell them that 'there is a balm in Gilead; and a physician there.' It should be enough for the friends of every missionary that 'the Lord hath need of him.'

"I have endeavoured to pray much that you and your friends may know the will of our Father in Heaven, and 'by His merciful guiding may perform the same.' If this fire be not of the Lord's kindling, it will probably soon be extinguished. And in such a case, it would be well if it were. There are stern realities in missionary life; there are high and holy duties to be performed; and he whose sufficiency is *not* of God will soon grow weary. I have often quoted a promise we cannot test too fully, and will quote it again: 'In all thy ways acknowledge Him, and He shall direct thy paths.' I have desired that you might be a Foreign Missionary, that you might be endued with a spirit which would make you willing to be *any* thing, to labour any where. Therefore, I bid you 'God speed' in every labour and every effort for the extension of our Redeemer's kingdom."

"*March 7th, 1851.*

"I suspect, dear Robert, that my days of letter-writing are almost over, since I am scarcely capable of the effort of even a pencilled communication; but a powerful impulse urges me to encourage you to 'press towards the mark for the prize of the high calling of Lord in Christ Jesus.' Earnest is my desire that, if our Father have indeed inspired you with a missionary spirit, you may 'confer not with flesh and blood, but may receive a blessed answer to the continual petition, 'Lord, what wilt thou have me to do?' I do not observe in your letters any deficiency in simplicity of heart, but am thankful that you anticipate labour and self-denial in our Redeemer's service as a privilege of which you are not worthy, and well may you employ these terms. If St. Paul was astonished at the condescension which permitted him to call his powerful intellect and carefully accumulated stores of learning into the service of his Redeemer; if this once proud Pharisee exclaimed, 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; '—it does not seem too much that you, or any of your fellow-students, or indeed the most useful and able of those who have been already commissioned to proclaim the Gospel, should expend all the talent and strength God may have given you in persuading Ethiopia to 'stretch out her hands unto God.' Your companions, who have

united with you in imploring direction upon this important subject, are often remembered in my prayers.

"I do not believe that a true-hearted missionary ever went to heathen shores, who did not first encounter a vigorous opposition from 'the world, the flesh, and the devil.' This is, indeed, an aggressive war upon the kingdom of darkness. Satan is not willing that his iron bands should be displaced, that our Redeemer's easy yoke may be their substitute. Society, so ready to applaud the enterprising spirit of the young man who goes to distant climes to seek wealth, or learning, or to shed human blood, grieves greatly over him who wastes his energies and risks his life in pointing the poor heathen to the only true riches, the most important knowledge, and the blood which was shed for him. Yes, and the heart also must surely whisper many suggestions which require the resistance of the martyr, who aw his wife and children, as he passed on to the fire which was to remove him from their sight, and exclaimed, striking his breast, 'Flesh, stay thou!' It is a glorious privilege to be a missionary, and if the Father of the Fatherless should thus favour my orphan cousin, I will bid him God speed. I do not mean that I expect to be among the friends to whom you will say farewell, but will give you my parting salutation now. It is only if the Lord will, I would have it thus."

We have no space now for further extracts: the correspondence continues for a brief season, until the writer passed away from earth almost as by translation, and the youthful missionary of the cross whom she sought to guide and strengthen, after giving tokens of singular qualifications for his work, soon followed her to the land where there is no more parting.

INTELLIGENCE.

THE Rev. Mr. Holcomb, recently appointed by the Foreign Committee a Missionary under the jurisdiction of Bishop Payne; Western Africa, sailed from New-York, for Cape Palmas, in the brig Gen. Pierce, on Friday, the 14th March.

Mr. J. T. Points, connected with the Mission at Shanghai, as a candidate for orders, under Bishop Boone, has suffered from a very severe attack of illness, which has rendered it necessary for him to return to the United States. He is probably now on his voyage homeward.

The Rev. E. W. Syle, of San Francisco, has been appointed to the China Mission, and has probably sailed for Shanghai direct, with his family, ere this.

CHURCH OF ENGLAND MISSIONS.—The Rev. H. J. Leacock, formerly a Presbyter of the American Episcopal Church, has commenced a Mission at Tintama, on the Rio Porga, Africa, under the auspices of the West India Church Association to Western Africa.

A new Diocese has recently been constituted in Western Australia, called the Bishopric of PERTH, and Queen Victoria has appointed the Ven. M. B. Hale, Archdeacon of Adelaide, to the See.

At a recent meeting of the Committee of the *Propagation Society*, the Treasurer reported that the receipts of the last year had been unusually large. The attention of the Standing Committee was called to the necessity of taking steps for an extension of the Episcopate in India.

ACKNOWLEDGMENT OF RECEIPT OF BOOKS.—Through the kindness of several friends to Foreign Missions, the Foreign Committee have been furnished with copies of the valuable work of the Rev. Dr. J. M. Matthews, of the City of New-York, "The Bible and Men of Learning," for the use of their Missionaries abroad.

At the last meeting of the Committee, the following Resolution was passed, viz :

Resolved, That an acknowledgment of the receipt of the work of the Rev. Dr. Matthews be made in the SPIRIT OF MISSIONS, and also by letter to Dr. Matthews.

Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 20, to March 20, 1856.

Maine.

Bath—Grace, S. S.....	10 00
Bangor—St. John's, \$20; S. S. \$8.....	28 00
Portland—St. Stephen's for Af. 16 06	54 06

Fermont.

Arlington—St. James'.....	15 00
Bethel—Christ.....	6 00
Fairfax—Buck Hollow, Christ.. 11 00	
Royalton—St. Paul's	6 00 38 00

Massachusetts.

Anonymous—"L." Bp. Payne's Miss.....	5 00
Ashfield—St. John's, S. S. infant, for Fem. Orph. Asy., Af... 3 50	
Springfield—Christ.....	54 00 62 50

Rhode Island.

Jamestown—St. Matthew's.....	2 00
Providence—Grace, S. S.....	10 00
Woonsocket—St. James', Af. \$5; Gen. \$15.....	20 00 32 00

Connecticut.

Bantam Falls—St. Paul's, ½.....	3 23
Brookfield—St. Paul's.....	10 50
Bridgeport—Christ, S. S.....	5 00
Bridgewater—St. Mark's.....	4 48
Derby—Miss C. Hitchcock, Af. 2 50	
Fairhaven—St. James', S. S.....	4 63
Hamden—Grace, ½.....	27 04
Milton—Trinity, ½, \$3 92; two ladies, Af., \$1.....	4 92
North-Haven—St. John's.....	3 75
Do. first off. of Nellie, Af.. 25	
Northford—St. Andrew's.....	2 84
Norwalk—St. Paul's.....	41 25
Plymouth—St. Peter's.....	12 30
Roxbury—Christ.....	4 00
Seymour—Union, \$5; S. S. \$20, ed. Af.....	25 00
Waterbury—St. John's, of which \$100 to redeem pledge of Rector, at meeting of Board of M.....	300 00
Windsor—St. Gabriel's, ½.....	5 00 456 69

New-York.

Albany—St. Peter's, Rev. T. C. Pitkin's pledge at late Meeting of Board.....	100 00
Athens—Trinity.....	5 00
Brooklyn—Holy Trinity, Mr. Keith's Sch. at Shanghai, Chi.....	150 00

Acknowledgments.

Cooperstown—Christ ½.....	20 00
East Hampton—Z. Z.....	1 00
Green Point—Ascension, S. S..	24 16
Hudson—Christ, \$15 57; S. S., one class, Chi., \$2; three classes, Af., \$4 27; one class. Cape Palmas, \$5.. 26 84	
Mamaroneck—St. Thomas's In- fant-School, ed. Emily Hoffman, Rocktown, Af., \$20; Mrs. M. H. ed. Win- throp S. Gilman, native youth, under care of Rev. C. C. Hoffman, Af., \$20.. 40 00	
Myersville—Trinity.....	4 00
New-Brighton, S. I.—Christ.....	90 25
New-York—St. Mark's, "a friend and parishioner," by Dr. Anthon, \$50; Miss. offgs, Gen., \$10; Af., \$3 75; Chi., \$1 50.....	65 25
St. Bartholomew's.....	641 79
St. Luke's	82 00
Miss E. Turner, "Jos. Tur- ner" Scholarship, Af....	20 00
St. Peter's.....	95 39
St. Ann's, Deaf Mutes.....	8 50
Redeemer.....	12 00
Messiah	5 00
Ascension, J. M.....	5 00
M. L. B., ½.....	2 00
Richmond, S. I.—St. Andrew's, S. S., add., ed. David Moore, Af.....	9 57
Wappinger's Falls—Mrs. Joanna Mesier, Af., ½, \$5; add., \$5 10 00	
White Plains—Grace.....	50 00 1467 75
Western New-York.	
Oxford—St. Paul's, Miss E. H. Butler.....	5 00
Rochester—Trinity.....	64 75
Warsaw—Trinity, S. S. for Bp. Payne's Miss.....	2 40 72 13
New-Jersey.	
Amboy—St. Peter's, \$75; S. S., Af. \$7.....	82 00
Berkely—St. Peter's, Clarksboro, sub. to Af. M., \$20; dona- tions to do., \$7 63; ladies Sew. Soc. do., \$11 32; children do., \$7 66; China, \$7.....	53 61
Camden—St. John's, \$4; Af. \$5.....	9 00
Princeton—Trinity, a member, special use of Bp. Payne. 40 00 Do., a member.....	15 00
Redbank—Trinity Chapel.....	3 46 203 07
Delaware.	
Christiana Hundred — Christ, ad'l.....	5 00

<i>Indian River</i> —St. George's Chapel.....	1 23
<i>Long Neck</i> —Chapel of the Conforter.....	1 02
<i>Middletown</i> —St. Anne's.....	5 50
<i>Millboro</i> —St. Mark's.....	1 75
<i>Newark</i> —St. Thomas, ed. R. K. Meade, Af.	37 00
<i>Wilmington</i> —Trinity, E. C.	42 26
Miscellaneous, W. W.	94 00
	187 76
 Pennsylvania.	
<i>Bradford Co.</i> —Pike, St. Matthew's	3 00
<i>Brownsville</i> —J. J. Bowman, for Miss Jones.....	5 00
<i>Germantown</i> —St. Luke's, a member, for Af.	25 00
<i>Harrisburg</i> —St. Stephen's, of which Inf. Sch., \$10 ; S. S., \$11 63 ; all for Af.	26 63
<i>Holmesburg</i> —Emmanuel	21 82
<i>Honesdale</i> —Grace, Miss. Soc., $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi.	50 00
<i>Philadelphia</i> —W. H. S., $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi.	25 00
St. Philip's, Lad. For. Miss. Soc., Chi.	25 00
Grace, S. S., for purchase of a bell for church of Rev. Mr. Rambo, West Af.	35 00
<i>Philadelphia Co.</i> —Mantua, St. Andrew's.....	4 00
<i>Pittsburg</i> —Trinity.....	162 45
St. James's.....	28 50
<i>Reading</i> —Christ	54 55
<i>Susqueh Co.</i> —Springville, St. Andrew's	5 00
<i>Washington</i> —Trinity	8 74
<i>Westchester</i> —Holy Trinity, \$12 50 ; Mein. of Miss. Ass., \$12 50	25 00
Miscellaneous — Willie Willis, $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi., $\frac{1}{2}$ for some Mission for children.....	4 00
H. and L., $\frac{1}{2}$ Chi., $\frac{1}{2}$ Af.	10 00
O. H. P. C., for Miss J. M. C., Shanghai	50 00
	568 69
 Maryland.	
<i>Alleghany Co.</i> —Emmanuel par.	14 24
<i>Baltimore</i> — Emmanuel, S. S., Chi. \$15; Af. \$20.....	35 00
Ascension, S. S. Miss. Soc., $\frac{1}{2}$ yearly payment, ed. Af., Rosa and Richard Kiltin.....	20 00
Miss Purnell, through Rev. Dr. Wyatt, for Bp. Payne, Af.	100 00
<i>Cambridge</i> —Grt. Choptank par.	5 00
<i>District of Columbia</i> —Georgetown, St. John's.....	125 00
<i>Frederick</i> —All Saints', a member, Mrs. Hill's school at Athens, \$20 : Miss Jones' sch., Chi., \$20; Fem. ed., Af., to be applied by Bishop Payne, \$20.....	60 00
Zion, $\frac{1}{2}$	10 00
<i>Kent Co.</i> —Shrewsbury Par....	5 00
<i>Prince George Co.</i> —St. Paul's Parish	20 00
<i>Washington</i> —Washington Parish	16 00
<i>Worcester Co.</i> —Worcester Parish.....	30 00
	440 84

Virginia..

<i>Amherst Co.</i> —St. Luke's, Miss Laura K. Davis.....	5 00
<i>Alexandria</i> —Fairfax Parish, Christ, by Rev. C. B. Dana, Ep. Coll., of which \$15, Af., \$175 ; Ladies' Miss. Sewing Soc. of Christ Ch., \$75	250 00
Mission Ch., by Rev. D. F. Sprigg.....	20 00
<i>Bottetourt Co.</i> —Fincastle, St. Mark's, \$30 ; add. \$5 48 ..	35 48
Buchanan, Trinity	27 75
<i>Berryville</i> —Grace, \$90 ; S. S., \$3 ; "a mother's thank off, for safe return of two sons from sea," \$10.....	103 00
Do., Mrs. M. E. R., \$5 ; a school girl, \$1	6 00
<i>Clarke Co.</i> —Millwood, Christ... Wickliffe Parish and Church, S. S., Chi.....	100 00
<i>Cumberland</i> —Lyttleton Parish, ladies of, for benefit of W. H. Kinckle, Af.	3 57
<i>Gloucester Co.</i> —Abingdon Parish, $\frac{1}{2}$	24 50
Ware Parish, $\frac{1}{2}$	3 50
<i>Hanover C. H.</i> —St. Paul's, Af.	20 00
<i>King Geo. Co.</i> —St. Paul's Par., Assoc. for For. Miss., Af., \$80 ; Gr., \$33 ; Chi., \$6. 125 00	
<i>Leesburg</i> —St. James's, \$67 . Miss R. G. Benedict, Af., \$1 ; Miss A. F. Benedict, Af.; \$1 ; from Mary, a col. communicant, Af., \$1 ; S. S., \$8, Af.	78 00
<i>Lexington</i> —Latimer Parish, Grace	40 00
<i>Lynchburg</i> —St. Paul's, add., \$7 and \$1	8 00
<i>Old Point</i> —Centurion, E. C.	33 65
<i>Princess Anne Co.</i> —"A Friend," 10 00	
<i>Rockingham Co.</i> —Port Republic, Rockingham Parish, a communicant, $\frac{1}{2}$	2 50
<i>Salem</i> —Trinity, Little Girls' Miss. Soc., for Rev. C. Keith, Chi., to be appropriated by him.....	21 00
<i>Shepherdstown</i> —Rev. Dr. C. W. Andrews; remainder of personal pledge.....	50 00
Do., a friend, Af., \$1 ; children's offerings, \$1	2 00 1068 95

North Carolina.

<i>Fayetteville</i> —St. John's add'l..	1 00
<i>Leakesville</i> —Rev. J. R. Lee, $\frac{1}{2}$. 20 00	
<i>Scuppernong</i> —Pettigrew's Cha'l.	37 75
	58 75

South Carolina.

<i>Beaufort</i> —St. Helena, Africa and Chi.	302 44
Miss McElleran	2 50
<i>Camden</i> — J. M. Desaussure, Esq., for Tong-Chu-Kiung, Chi.	50 00
<i>Clarendon</i> —St. Mark's	10 00
<i>Columbia</i> —Mediator	55 00

<i>Charleston</i> —St. Paul's.....	63 50	Kentucky.
St. Peter's, Af., \$66 50; Ch. \$90; Gen. \$150 36.....	306 86	
<i>Edisto</i> —Church, Af.....	100 00	
<i>Grahamville</i> —Holy Trinity.....	63 00	
<i>James' Island</i> —St. James'.....	17 75	
<i>Pedee</i> —Prince Frederick.....	10 00	
<i>Sheldon Church</i> —a young lady, Af., \$15; Dr. L. M. De- saussure, Af., \$15; Col. Thos. M. Hanckel, Af., \$10.....	40 00	
<i>St. Luke's Parish</i> , (Bluffton) col'd congregation, Af., \$3 58c; S. S., Af., \$8; annual cont. of J. S., for scholar- ship High School, Af., \$100; Gen'l, \$25 56.....	137 14	
<i>Waccamaw</i> —All Saints', Af.....	263 00	
<i>Zion Church</i> —Chi. & Af.....	110 00	1531 19
Georgia.		
<i>Augusta</i> —Through Miss E. J. Wray, from friends, for Tong-Chu-Kiung, Chi.....	20 00	
<i>Macon</i> —N. C. Munroe, 5th ann. payment, ed. Blanche Munroe, in Miss Willi- ford's Sch., Cavalla, Af., \$20; do., for <i>Cavalla Mes- senger</i> , \$1.....	21 00	
<i>Savannah</i> —Geo. Fam. Miss. Ass., ed James Marion, Af.....	20 00	
St. John's, S. S., bal. R. M. White scholarship, \$12 50c; bal. G. H. Clarke scholarship, Af., \$10.....	22 50	83 50
Alabama.		
<i>Montgomery</i> —St. John's, of which for "Mission of St. Columba, under Rev. Mr. Buck, \$10,".....	50 00	
<i>Mobile</i> —St. John's.....	40 50	
<i>Marion</i> —St. Wilfred's.....	7 70	98 20
Mississippi.		
<i>Jefferson Co.</i> —Church Hill, Christ, E C.....	30 00	
Texas.		
<i>Brownsville</i> —Advent.....	5 00	
<i>San Augustine</i> —Christ.....	10 00	15 00
Tennessee.		
<i>Knoxville</i> —St. John's, "a friend of Missions," \$10; a col'd member, for Bp. Payne, 50c.....	10 50	
Kentucky.		
<i>Columbus</i> —Christ.....	4 00	
<i>Lexington</i> —Christ, \$2 50; S. S. \$10.....	12 50	16 50
Illinois.		
<i>Rockford</i> —Emmanuel, \$8 50; T. D. Robertson, Esq., \$10; S. S., \$10, ed, Af, Fanny Clark, scholarship.....	28 50	
<i>Springfield</i> —St. Paul's.....	30 00	
<i>Waverly</i> —Christ.....	6 50	65 00
Indiana.		
<i>Worthington</i> —St. Matthew's.....	3 00	
Ohio.		
<i>Dresden</i> —Zion, \$8; S. S., \$2..	10 00	
<i>Madison</i> —St. Matthew's.....	10 00	
<i>Massillon</i> —St. Timothy's.....	15 00	
<i>Maumee City</i> — Ch.....	5 00	
<i>Norwalk</i> —St. Paul's.....	12 00	52 00
Michigan.		
<i>Battle Creek</i> —St. Thomas's....	7 00	
<i>Flint</i> —St. Paul's, Chi., \$19; S. S., \$4, Chi.....	23 00	30 00
Wisconsin.		
<i>Marquette</i> — Ch.....	3 00	
<i>Racine College</i>	10 00	
<i>Delafield</i> —St. John Chrysostom.	5 00	18 00
Iowa.		
<i>Dubuque</i> —The amount \$46, cre- dited to St. John's, in last No., was in redemption of the Bishop's pledge, \$5 of which from St. John's S. S.		
California.		
<i>Oakland</i> —St. John's, per Rev. E. W. Syle.....	12 00	
Miscellaneous.		
Anonymous, a friend to Missions.	3 00	
An Easter offering, in aid of the Af. M.....	100 00	
Anon, for Af.....	1 00	104 00
Total, Feb. 20 to March 25, '56.....	6,780 08	
Total, Oct. 1, '55, to March 25, '56.....	37,731 28	